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rocks. Some of the buildings constructed of solid masonry are of three and four stories. The western part of the lamasery is a conglomeration of small houses, the homes of over 300 lamas.

We entered by the north gate and found ourselves in a deserted village — not a soul, not even a dog, was to be seen. Every house was locked and a rock placed over each brass lock. All the lamas were at prayer in the main chanting hall whose heavily gilded roof glittered in the bright sunlight. Winding through narrow lanes we reached the spacious court in front of the main temple, whose vestibule was hung with long, black yak-hair curtains. Around the court were galleries and here the lamas lounged about. A friendly monk who had been to Lhasa and Calcutta ushered us into his small but clean quarters, and there I found pictures of the Dalai Lama, and Papa Lama of Chha-mdo (Ch'a-mu-to 喳木多) and of the deceased Huo-fu of the Tung-chu-ling Lamasery; also color prints of the British King and Queen riding in state to Windsor Castle. The monks as well as the abbot, at first shy and cold, became quite friendly after I had distributed among them pictures of the Dalai, and of the Panchen Lama. The abbot was rather clean and almost white complexioned, a refined man, much superior to the rest of the monks.

It was noon, and as the trumpet sounded the lamas with their yellow hats sat down on the pavement in front of the temple. Suddenly they rose and, followed by men carrying huge wooden cylinders containing hot buttered tea, entered the chanting hall to have their noonday meal, consisting of *tsamba* (roasted barley flour) and buttered, salted tea. When all had disappeared in the dark recesses of the temple we took our leave.

Leaving the monastery by the south gate we entered a deep ravine clothed with *Thuja orientalis* bushes. We follow in and out of deep, narrow valleys until we reach the village of Ndü-nda with its large red watch-towers. From here on, or rather from Tung-chu-lin, the arid region commences. Pai-mang Shan, like the other high snow ranges, acts as a rain screen, leaving little precipitation for the immediate neighborhood. The mountains and somber ravines were grey and bare, the sky a pale blue and hazy. The vegetation consisted only of *Thuja orientalis* and *Sophora viciifolia* bushes. To the east a deep ravine opens out, with a small stream which flows into the Yangtze. Here on the west bank of that river lies the hamlet of Pong-tse-ra (sPong-rtse-ra) [7] (Pen-tzu-lan 奔子蘭) where two native officials reside: a Ch'ien-tsung and a Pa-tsung. In the following paragraph I give a short account of their history.

3. PEN-TZU-LAN 奔子蘭

In former days Pen-tzu-lan belonged to Wei-hsi; to-day it is under the magistracy of Te-ch'in (A-tun-tzu), ruled directly, however, by the Ch'ien-tsung and the Pa-tsung. They guard Pen-tzu-lan, Ch'u-chiu 忏曰 and Mu-ting 总顶,[8] also Chio-pa 角巴, T'ung-ting 銅顶 and Liao-la-lang 了拉郎 villages.

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ing the revolt against China, and a troop of soldiers, which at first had been well received by the lamas, were cowardly assassinated under cover of darkness (Goré).

[7] སྤོང་རྩེ་རྒ

[8] On the Yangtze north-east of A-tun-tzu and Mu-ting Shan.

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of pine logs, and regular row-boats large enough to ferry horses to the island of Nyo-ro-p'u are in use. 487*

Across the Yung-ning plain, at the foot of Seng-ge ga-mu, facing west towards the Yung-ning Lamasery, is the larger hamlet of Dze-mbu.[6] Here another relation of the T'u-ssu, also bearing the family name A 阿, has his residence. Originally this family supplied the Tsung-kuans 總管 of Yung-ning. Owing to the degeneracy of their line, which produced no more capable administrators, the office of Tsung-kuan was conferred on the late A Yün-shan. As a young man he took the vow of celibacy, entered the lamasery and became a monk or Gelong (dGe-slong). He studied for six years in Ga-den Lamasery[7] near Lhasa but returned afterwards to Yung-ning and becoming once more a layman he married and took up the administration of the Yung-ning prefecture. 133* 137*

5. LAMAIST CELEBRATIONS

There are several other smaller hamlets along the slopes of Seng-ge ga-mu, as well as a shrine, which is situated on the southern end, facing west. The shrine is dedicated to the mountain goddess Seng-ge ga-mu (Seng-ge dKar-mo). Every year on New Year's Day, the lamas of Yung-ning, under the leadership of the abbot of the lamasery, betake themselves to the shrine where they chant the classic of this goddess; there they burn large piles of fresh juniper and pine branches, producing the huge clouds of white smoke so pleasing to the goddess. After the chanting of the classic the lamas line up in front of the shrine, a tall, square block of solid masonry with a picture of the goddess on the west side of the square, and after a few words of prayer call out in unison *"SSo sso sso sso la."* At the same time they throw handfuls of *tsamba* up to the shrine, this being the New Year's offering to the mountain goddess and patroness of Yung-ning. At great lamaist festivals as well as on the first day of the first Chinese moon the Yung-ning chiefs distribute presents to both the lamas and peasants. The presents consist mainly of tea, butter, and slices of what might be termed bacon. It is, however, not real bacon as we would understand it. It consists of cross-strips of a boneless, meatless pig which the Na-khi call *Bu-chĕr*; the Chinese speak of it as P'i-p'a jou 琵琶肉 or lute pork, on account of its shape. (PLATE 241). Only pigs weighing over 200 catties are used; the pig when killed is prepared in the usual way but afterwards all or practically all the meat is removed, leaving only the fat attached to the skin. The inside is then thoroughly salted and the pig sewn together and kept for about 10 years. Immense quantities of such pigs are kept in the store rooms of the Na-khi chiefs. They are often used as 778 782 262 ● 251

[6] In Tibetan the place is called rDze-hbo and in Chinese Che-po 者波. In the center of the village is a small lamasery called Dze-bo dar-gye-ling (rDze-hbo dar-rgyas gling རྫེ་བོ་དར་རྒྱས་གླིང་). It does not belong to the same sect as the Yung-ning Lamasery, that is the Yellow (Gelug-pa) or Reformed sect, but to the Sa-skya-pa or Sakya sect (Tawny earth). Its first monastery was founded in Western Tibet in 1071.

[7] The full name of this lamasery is dGah-ldan rNam-par rGyal-wahi gling (Continent of completely victorious happiness དགའ་ལྡན་རྣམ་པར་རྒྱལ་བའི་གླིང་). It is 75 li east-north-east of Lhasa.

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mattresses on beds occupied by members of the chief's family for lack of storage space. When wanted the *Buchĕr* is cut cross-wise into strips, which are dropped into boiling water for a few minutes only, as otherwise the fat would quickly melt.

6. THE NORTH-WESTERN CORNER OF THE PLAIN

There remains still to be described the north-western corner of Yung-ning to the Mu-li boundary. To reach the Mu-li border from Yung-ning on the direct road to Mu-li Lamasery, we follow the trail leading along the foot-hills which encircle the plain north-east of the Yung-ning Monastery. The first village east of the latter is called La-lo situated beyond a spur with a watch-tower. Instead of following the foot-hills, we ascend the spur past a little hamlet to a pass and descending a small ravine, strike a valley coming from the west. Crossing its stream we descend to its mouth past the village Muannděr, then cross the Erh dji, pass the famous Yung-ning hot spring which is always steaming, and come to the hamlet of Wua-la-pi at an elevation of 9,600 feet and 19 li distant from the lamasery. From Wua-la-pi the trail leads up an extension of the Erh dji valley to its head; on the western bank of the stream is a large, level, grassy place, which would make an excellent landing-field for aeroplanes if the Yun-ning plain did not offer the best type of aviation ground.

Two hamlets are situated near the western mountain slopes which hem in this valley. This mountain spur is the divide between the Sä dji and the Erh dji. At the head of the valley the trail leads in zigzags up the hill-side, entering forest of large oaks, both evergreen and deciduous, and pines. The path here becomes a mere ditch and next to impassable. At the summit of the spur at an elevation of 10,500 feet is a rock cairn, or *obo*, which denotes the Yün-nan — Yung-ning and Hsi-kang — Mu-li border. This is, however, not the ethnic border of the Na-khi — Hsi-fan tribes, for the former extend into Mu-li. The first hamlet we strike in Mu-li territory, called Lä-dgyu-dzu (Lieh-ya-tsui 列牙嘴), is inhabited entirely by Na-khi.

From the border the trail leads through magnificent virgin forest of oaks, pines, azaleas, etc., skirting the mountains with a valley to the east; it is the Du-llo dji, which joins the Hli dji in the Ch'ien-so country and united becomes part of the Ta-ch'ung Ho 打冲河 (Wo-lo Ho).

The trail now leads out of the forest over grassy slopes into a circular basin, in which the village of Lä-dgyu-dzu is situated, elevation 10,000 feet, and a distance of 38 li from Yung-ning lamasery.

Although the inhabitants of Lä-dgyu-dzu are pure Li-chiang Na-khi, they speak besides the Li-chiang dialect also Hsi-fan and Hli-dü.

Beyond Lä-dgyu-dzu are Lo-lo and Hsi-fan (Ch'ra-me). The village beyond is called Vu-dyü or Vu-dyu (Wu-chio 烏角) and is inhabited by Hsi-fan, although Lo-lo have also settled there (PLATE 242).

712 Government, the amount being deducted from the soldiers' pay. There were small forts garrisoned by these men all along the road from Manwaing to Nampaung.

• 262 The traders of Manwaing asked us to dinner one day, and the next evening we dined with Colonels Liu and Wang in the fort. Some of their dishes, such as birds' nest soup, are excellent; others are very much the reverse, pigs' insides often forming part of the menu.

524 Neither of the colonels was at all averse to drinking, and after dinner they played a game which consists in two players sitting opposite each other and simultaneously shooting out one or more fingers of one hand, at the same time shouting out a number. The player who shouts out correctly the total number of fingers shown by the two players wins, and the loser has to drink a glass of rice spirit as a forfeit. The game is, I believe, practically the same as the *mora* of the Italians.

682 On the 22nd January we set out westward for Bhamo, passing, about two miles out of Manwaing, the place where Margary of the Chinese Consular Service was murdered in 1875. He had just made a journey through from Shanghai to Bhamo and had gone back to Manwaing to make arrangements for Colonel Browne's expedition, which was just leaving Bhamo for T'êng-yüeh (Momien). While he was alone at Manwaing, when the main expedition was still on its way there, he was assassinated. Whoever the actual murderers may have been, there is little doubt that the deed was done by order of the Viceroy of Yün-nan.

In nine cases out of ten when Europeans are killed in China, the officials, if not the direct instigators, are really responsible for the murder, and could have stopped it if they had liked. The natives of a district very soon find out if their official is anti-foreign, and those who have the same leanings feel that they can act with safety. If every murder was followed by the decapitation of the official in whose district it took place, murders would cease. At present killing an Englishman is apt to prove a safe and agreeable pastime for evil-disposed Chinamen.

After three miles of flat going we began to climb the Kachin Hills and camped at 4,900 feet at the fort of Sare the headquarters of Colonel Wang, who commanded the Trade Protection Levy.

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485 accommodation in a Chinese inn is rough, but quite comfortable enough. One gets a small room with a table and a chair or two, and a plank bedstead. Going to an inn saves a lot of trouble, as the traveller can get firewood and hot water at once without difficulty, and also corn and straw for the mules. In Yung-ch'ang I found I was not bothered by the crowd, and was left alone as much as if I had been in my own house. This is by no means the case everywhere, and the inn yard is often densely packed with spectators. When this happens I should recommend the traveller to get an upstairs room where, as far as my experience goes, he will be quite free from molestation; it is in any case far easier to kick a man downstairs than to clear an inn yard which may have more than one entrance.

361 The town of Yung-ch'ang Fu I estimate to contain about 5000 houses. It was apparently originally a square, built at the foot of a little knoll which forms the end of a spur running down from the range to the west. It seems, however, to have struck some Chinese tactician that an enemy on this hill might make it unpleasant for the garrison of the town, and the northern and southern walls have been extended and bent round so as to meet each other and enclose this little knoll, though even with this the town still remains commanded at short range from the spur beyond. The flat part of the town is about half built over, the rest of the space being taken up with gardens. On the hill there are a few temples built among fir woods, and I actually put up a cock pheasant here within the city wall. This little hill is called Pao Shan and it is from this that Yung-ch'ang takes its *hsien* name of Pao-shan Hsien.

366 The main bazar street which runs from north to south
● 262 down the centre of the town is crowded all day and every day, but from the appearance of the place and from enquiries made, I do not think it is as large a trade centre as T'êng-yüeh. It is an excellent place for buying provisions: oranges, pears, pine-apples, carrots, cabbages, beans, radishes, and potato-like roots are to be got here, and doubtless several other sorts of vegetables and fruits at
251 other seasons. They also sell cured ducks and geese, not
262 unlike ham, but very salt; this industry is chiefly in the

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hands of the Mahommedans, who eat the cured birds as a substitute for the forbidden ham, of which Chinamen are so fond. What surprised me most was to find excellent sponge cakes sold here, and I subsequently found that these are to be got in all towns of any importance. The pears are enormous in size, but are more what we should call cooking pears, and are better stewed than raw.

I called on the Hsien and asked him to put me in communication with some of the leading merchants so that I might hear their views as to a railway to Kun-long. One merchant turned up and I had a talk with him, but I had unfortunately mentioned the same subject to the Fu. The consequence was that in the evening he sent to ask if my interpreter might go and see him. He told the interpreter that there were a lot of Panthays near Kun-long, the settlement of Pang-long amounting to 4000 houses (an enormous exaggeration), and that if the railway was made to Kun-long, the Panthays of Burma would join with those of Pang-long and raise rebellions in China. It does not follow that these are the views of the higher officials in China, but it is a good instance of the suspicious way that many of the Chinese look at things that he should consider the railway project as a deep-laid scheme for injuring China. The Fu has a great reputation for learning and is, I believe, a graduate of the Hanlin College. After this it is needless to say that I saw no more merchants.

Calling on Chinese officials is not a very amusing performance. Not that they are not civil. I only in one instance, which I will relate hereafter, met with any discourtesy. But their ideas and ours are very different, and I always wondered which of us was most bored by the interview. Besides, talking through an interpreter is always trying. In subsequent journeys, when I knew more Chinese, I used to speak to them myself sometimes. The usual result was that they could understand what I said but I could not always catch their answers. No man is allowed to be an official in his native province, so that one never hears the provincial peculiarities of the Yün-nan speech from any official in that province.

These provincial differences in the Mandarin dialect are not usually pronounced enough absolutely to prevent

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000 many for us in the end, and the next morning just as we were starting he managed to hide himself somewhere and we wasted an hour in an unsuccessful search. His flight, however, did not make any difference to our Tsong-en muleteers who showed no disposition to bolt and stuck to us till we got fresh men at Ya-ra-gong.

Neither of these men could, however, speak or understand any Chinese, and as we were now off the main road we were in a country where the villagers knew no language but their own. No doubt our ignorance of Tibetan prevented us to a certain extent from getting information about the country, but it was wonderful how little difference it made in the ordinary affairs of life. With the knowledge of the Tibetan for a few common words such as "barley," "chicken," "egg," etc., and the help of signs we never had any difficulty in explaining ourselves.

432 The bargaining was always done with the help of the string of beads which nearly every Tibetan carries. If we were buying barley, for instance, I would take the rosary off the seller's neck and count off 30 beads and give it back to him, meaning that I expected to get 30 measures of barley for a rupee. The Tibetan would eye it with feigned amusement at the cheap rate at which I expected to get his corn, and would count off 12 beads. So it went on, each of us getting gradually nearer to the other's price till finally the bargain was struck. This process was amusing enough the first time, but when it had to be gone through almost daily for each separate thing we bought, it became decidedly tedious.

•262 In the way of food we did pretty well in our Tibetan journey. Chickens and eggs were to be got in every village and we occasionally bought a sheep and divided it with our followers. Wheat flour was obtainable in any place of importance, and we always carried enough with us to make chupatties with.

Vegetables were the chief difficulty. The Tibetans do not grow anything of this sort except occasionally a coarse kind of turnip. We had to depend in fact on anything eatable that we could find growing wild. Nettles we got in many places and found them excellent—very like spinach. On one occasion we came across some wild onions and had

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a great feast on them: in other places we got the villagers to pick for us the kinds of wild leaves which they knew to be edible. 262

Unlike the Chinese and Indo-Chinese races who never milk cows, the Tibetans are very fond of milk and butter, and these we were always able to buy. But Tibetan ideas of cleanliness are such as would horrify an English dairy farmer. The wooden buckets into which they milk the cows are *never* washed or cleaned in any way, and consequently the inside of them is thickly coated with a slimy white substance, the remains of the milk of years. The result of course is that directly the milk touches the bucket it turns sour. We were only able to get fresh milk by having the cows milked into our own cooking pots, but the butter made out of the Tibetans' milk was naturally very nasty. However, one gets used to anything, and the Tibetan climate gives one a healthy appetite. We soon resigned ourselves to eating our chupatties with rancid butter and with honey that was chiefly beesmeat. 234

The principal food of the Tibetans is "tsamba," which is made by roasting barley and then grinding it into flour. The Tibetan has only to mix a little of this with tea in the basin that he always carries in the breast of his coat, and he has a meal ready at once. We tried tsamba and found it excellent; we used to make it with hot water and eat it with milk like porridge. 262

The money used in this part of Tibet is the Indian rupee. They do not care about Chinese silver, and we converted all our silver into rupees at A-tun-tzŭ. Small change does not exist: there are no four anna or two anna pieces. So the Tibetans adopt the rough and ready expedient of chopping rupees into pieces with a big knife and a hammer. Besides rupees chopped some into three pieces, and some into four pieces, we also found it convenient to carry about some of the Chinese brick tea which is the universal beverage of Tibet. Tea is so indispensable to the Tibetans that the disc shaped "bricks" will pass current everywhere, and are often preferred to silver. 436

To return to our journey, we left the Ba-t'ang road at Tsong-en, and keeping down the bank of the Chiang-ka River we slept at the village of Bo-tsa.

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243 crop is dependent on the rain for its water, and where
249 there is any jungle this is cut down and burnt, the wood ashes helping to manure the ground. Maize, millet and buckwheat are also grown on the hills, and opium is one of the chief things cultivated. This latter crop is an easy one to raise, and the produce finds a ready sale. Opium cultivation is certainly increasing in Yün-nan.

Among other agricultural products of the province may be mentioned tobacco, which is largely grown in many districts; tea which comes principally from the Chinese Shan States south of Ssŭ-mao; sesamum and other oil-producing seeds; hemp used for making rope; sugar which will only grow in the lower and warmer valleys; walnuts, persimmons, pears, peaches and other fruits, and many different kinds of vegetables.

231 As to livestock, there is nothing as big as what we should call a horse, but ponies and mules are kept everywhere. Pack animals are the principal means of transport in the province, so that they form a very necessary possession both to farmers and merchants.

To the farmer cattle and buffaloes also are essential as a means of ploughing his fields, for ponies and mules are never employed for this purpose. In the deep mud and water of the irrigated rice fields buffaloes are the only animals that can do the ploughing.

Unlike the Shans the Chinese do not use bullocks as pack animals. It is true that in out-of-the-way places a farmer may occasionally be seen taking his produce to market with a mule saddle fastened on to a bullock or cow, but this is exceptional. There are no trading caravans of bullocks. In some of the plains of eastern Yün-nan bullocks and buffaloes may be seen drawing small carts, but these can seldom find a road good enough to lead from one plain to another, and are only used for farming purposes.

• 262 Nor are cattle considered by the Chinese as of any use for food. The orthodox Chinaman does not kill cattle to eat, and it is only in towns which contain a good many Mahommedan inhabitants that beef can occasionally be got. As to milk it is practically unknown in China. A little is now sold in Yün-nan Fu, but it is only in the Tibetan corner of the province that cows are regularly milked.

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Sheep and goats are found in places all over the province, and in some districts in very large herds. The wool is sometimes made into felt rugs, but the Chinese do not know how to weave it into clothes. There is no reason why wool should not become an article of trade if better communications should make it saleable. Sheep are not sufficiently widely distributed to make mutton a common article of food anywhere.

Pork is the staple meat of Yün-nan, as of the rest of China, and pigs are kept everywhere both in towns and villages. It is a very poor man who cannot afford to mix some pork with his meal of rice. These two articles, with beans and cabbage, form the principal food of the Yünnanese.

As to the amount of livestock in the province I will not attempt to make any estimate. But as mules and ponies form nearly the only means of transport, buffaloes and cattle the only means of ploughing, and pigs the universal food of all classes, the numbers must be considerable. Moreover I do not think that the animals kept amount only to what is absolutely necessary for their owner. Many villagers own large flocks and herds, and the Yünnanese peasant is usually well off as far as possessions go, though he is not rich in money. The poverty of the poorer classes of the over-populated province of Ssŭ-ch'uan is almost unknown in Yün-nan.

We now come to mineral products. It is safe to say that there is no district in the province that does not contain mines, and with better communications Yün-nan might become one of the principal metal-producing countries of the world.

The most important mineral is *copper*, not only because copper mines are very numerous throughout the province, but because the *ch'ien* or cash, the only coin originally used by the Chinese, is made chiefly of this metal. The mines of Yün-nan supply a very large proportion of the copper used for coining, and as the value of the cash is about 400 to a shilling, and it is used throughout China, the demand for copper for this purpose alone is a very large one.

In the districts of Tung-ch'uan Fu and Chao-t'ung Fu are the mines which are at present most productive, but

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135 316 copper mines are also worked in Yung-ch'ang Fu, Ta-li Fu, Ch'u-hsiung Fu, Ching-tung T'ing, Li-chiang Fu, Yung-pei T'ing, Wu-ting Chou, Ch'êng-chiang Fu and other districts.

Two copper-mining districts outside Yün-nan also deserve mention here, as they both lie within reach of the proposed railway. One of these is Wei-ning Chou in Kuei-chou province, a town through which the reconnoitred route actually passes. The other is Hui-li Chou, in the part of Ssŭ-ch'uan which runs down into Yün-nan to the north of the capital of the province.

Equally important with copper from a Chinese point of view is *silver*, for though the copper cash is the universal coin, lumps of silver weighed out in taels form in many parts of China the chief means of payment for larger sums than can be conveniently paid in cash.

This metal is if anything more abundant than copper, and one can seldom travel far in Yün-nan without seeing or hearing of silver mines. I doubt if there is any large district in the province which does not produce silver. Many of these mines are well worked, and Yün-nan supplies much of the silver used in other parts of China.

Iron is one of the commonest metals found in Yün-nan, and the tools and other things made from local iron are of good quality.

Lead is also a common metal, and *zinc* is mined in many places. Both these are used for mixing with copper to make cash.

Gold is not so widely distributed as the other minerals. The most productive mine is near T'a-lang T'ing (lat. 23° 25′, long. 101° 40′); this pays well in spite of the very primitive means employed for extracting the metal. Washing for gold is carried on in many parts of the Upper Yangtze and its tributaries.

The principal *tin* mine is in the south of the province at Ko-chiu, to the west of Mêng-tzŭ, but tin is also found in the Tung-ch'uan Fu district and probably in other places.

[262] Among other products may be mentioned *gypsum*, which is used by the Chinese to mix with beans to make a sort of bean curd which is a common article of food; and

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313 as in the case of Kuang Ying bamboo, to giant tree of well over
137 80 feet in height and with a diameter over 12 inches, as in the case of Nan Chu and Tze Chu bamboos. They often grow in thickets, groves or clumps and usually have a golden, yellow or dark green foliage and with broad sheaths. There are numerous slender stems developed around the large clumps and the principal stems. The stems are hollow inside, have many joints, and often have thick wood which furnishes the most useful part of the plant.

Bamboo has a fairly wide range of habitat and grows well under different kinds of physical conditions.[1] The principal habitats of the bamboo are in alluvial areas near streams, around farmsteads, and not infrequently on sandy soils at the hill slopes.

[262] [285] The usefulness of the bamboo is indeed limitless. First of all, the tender bamboo shoots are used as a vegetable, and serve as one of the most famous Chinese delicacies. The smaller stems are used for paper-making, textile-weaving, making of boxes, baskets, chopsticks, and light house utensils and furniture, whereas the large stems are used for the construction of irrigation wheels, salt brine and gas tubes, boats, bridges, carpentry, and numerous other industrial purposes. All in all, it was once reported that the bamboos are used in more than six hundred different ways in the Basin.[2] Thus the bamboo, to be sure, plays a very important role in the economy of the Basin. Above all, the bamboo, on account of its growths of matted fibrous roots, is proved most effective in holding soil and preventing soil erosion in many hilly areas of the Basin.

There are few large bamboo plantations in the Basin. Most farmers have small patches of bamboo thickets or groves around their farmsteads. The bamboo products are used principally for the farmer's own needs and any surplus left is sold to handicraft manufacturers of the nearby areas.

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[1] Generally speaking, bamboos cannot stand up very well under drought conditions. North of Kuang Yuan, for instance, on account of the lack of sufficient moisture, and possibly also because of lower temperature during the winter, no bamboo is grown (Fig. 8). Also, generally, very little bamboo growths are found around high altitudes of probably over 5,000 feet above sea level in the Basin.

[2] T. F. Hou, "The Conditions of Salt Fields at Tze-liu-ching and Kung Ching, Szechuan," Szechuan Monthly, VIII, No. 6 (1937), 59.

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872 each pupil bellowed. "If he doesn't bellow, he isn't learning, but chattering or making mischief."

The mandarin pays for the upkeep of this school. The children live and eat in the castle and bring only their sleeping blankets and in winter a coal brazier from home. "The lessons are conducted according to the new Western style," the teacher told me. Every hour there was a short pause and every day there was physical exercise. If the teacher wanted to begin or interrupt the lessons he drummed on a hollow tree trunk, just like a South Sea Islander.

241 166 The mandarin was also obliged to distribute seeds to the Chinese immigrants; and because the last few years there had been poor harvests he had to order tsamba from Dawo and Romi Tschanggu and rice from the city of Ya tschou. (1) Otherwise all the colonists would have

1. The price for barley in Tschanggu was exactly 15 times as much as in Hsining fu.

long since gone home to China. The colonization here, unlike that of Mongolia, is sponsored by the government. A few years ago 100 families were established here; they had land as well as free seeds, schools for their children and complete freedom from taxes for the first years. And yet conditions were so unfavorable that more than half of them had already gone back and there were only 40 Chinese families left.

657 From the Tibetan families the mandarin gets free escort (ula) and compulsory military service, besides 2, 5 Candareen (tael cents) a year. Thus, his income is slight and during each meal Wu da lao ye complained when it came to the rice and rice wine that in this post he had to supply a great deal (presumably 2,000 taels annually).

353 The hall in which my first reception had taken place was also the dining hall where the mandarin, his first secretary, the teacher and /Plates XLV, XLVI, XLVII and XLVIII appear between pp. 192 and 193 in the original text./ /193/ I were served. (1) Already in

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1. Wu tschin hsü Da lao ye had even had Chinese pigs brought from the lowlands for slaughtering because he thought the Tibetan species which is raised throughout Hor in large quantities, was too fleshy and tasted bad. The Hor Tibetans eat their pork sometimes raw and sometimes cooked.